

SHORT QVE-
STIONS AND AN-

swers, plainely opening and ex-
plaining both the nature
*and also the vse of the Sacra-
ments of Baptisme and the
Lords Supper.*

Very profitable for all those
*who desire to know the nature
and vse of the said Sacraments.*

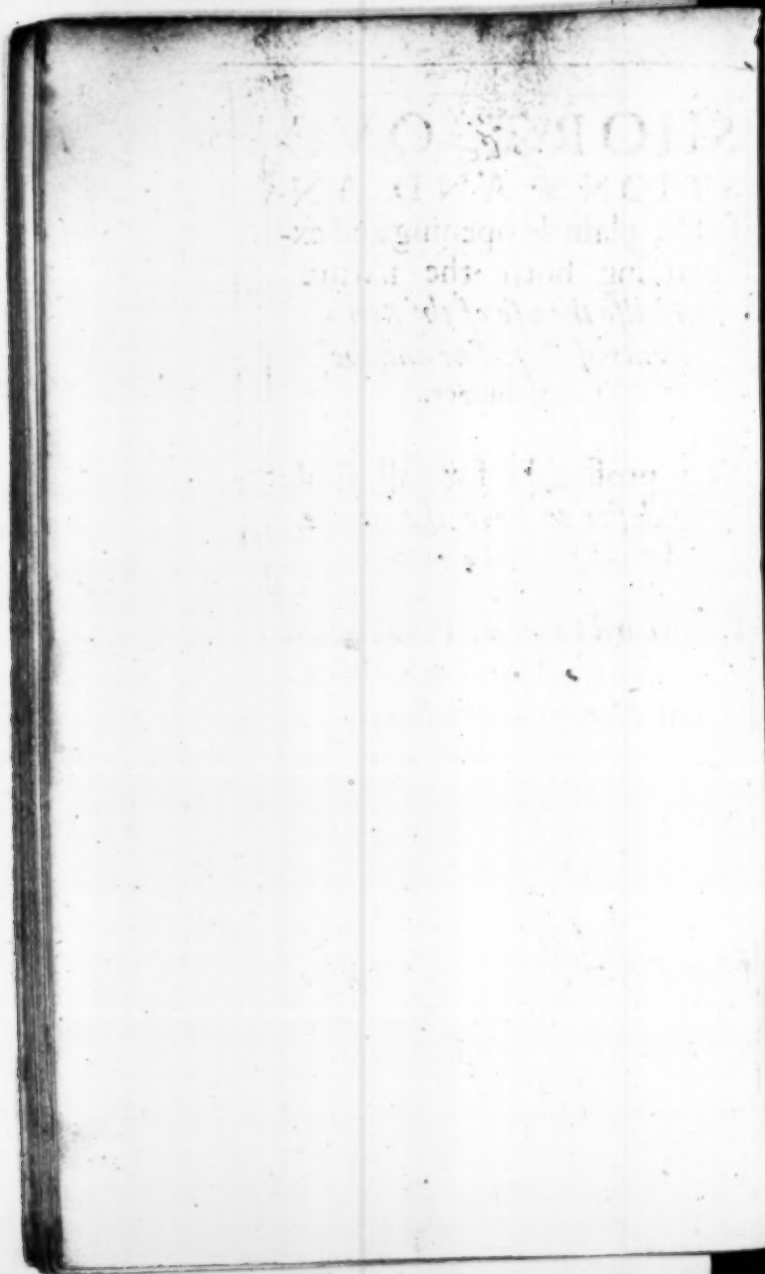
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the Word of God at *Rushden*
in *Northhampton shiere.*



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To his louing and carefull
Mother, M. B.

Considering with my
selfe (most deare and
louing mother) the
great care that is
committed vnto the
Gouernours of Families (namely)
not onely to provide things necessa-
ry for the wel-being of the (*) bo-
dies of their Families, both chil-
dren and seruants, but also to teach
and instruct them in the knowledge
of God his will, and the right com-
munication with him, in the parti-
cular parts of his worship and ser-
uise: the performance of which
A 2 thing.

(*) i. Tim.
5. 8.
Deut. 11.
19.

The Epistle

(*) Pro. 31.
15.30.
Ester 4.16.
Gen. 18.19

(*) 1. Cor.
14.35.

thing maketh them to bee both (*)
commended of the people of God,
and also approoued of God him-
selfe. And also considering, that
in regard of the great imployments
of my Father, by which he is neces-
sarily with-held from a constant a-
biding with his Family: In which
respect, the greater both care and
paines lieth vpon your selfe. I haue
therefore (as a helpe to you in the
weightiest of those your charges)
here sent vnto you certaine Questi-
ons and Answers, opening and ex-
plaining both the nature and also
the vse of both the Sacraments of
Christ his Institution, entreating
you in the absence of my Father (*)
(for in his presence you remaine as
a learner, not an instructor) you
would make it your practise to in-
struct your Family in the know-
ledge of them. I hope I shal not need

Dedicatorie.

to alleadge many reasons to perswade you to the performance of this duty, for that which resteth as a reason in all our actions; taketh place in this also (namely) ^(*) the will of him, whose will ought to be a law to vs in all things. Secondly, if any soule perish for want of the discharge of your duty, God will require their blood at your hands. ^(*) Thirdly, that generall rule taketh place in this thing: Doe good to all; If good, what greater then to helpe them to the knowledge of the meanes of saluation? if to all, then especially to those whose soules in a speciall manner you haue the charge of. For the Author of them; hee is a neighbour Minister in your country, in whose praise I spare to speake, his workes sufficiently testifie of him.

Thus loath too long to keepe you
A 3 from

^(*) Deut. 11.
19.

^(*) Ez. 33.8
Gal. 6.10.

The Epistle, &c.

from the perusall and practise of
this ensuing Catechisme, I earnest-
ly craue both your blessing, and
prayers vnto the Lord for me, and
the rest of vs whom the Lord hath
made you a meanes of our being:
that he also would giue vs heere an
assurance, and hereafter a possessi-
on of an eternall blissefull and glo-
rious wel-being: vnto whose grac-
ious protection I commit you, and in
whom I euer rest

Your dutifull and obedient

sonne during life,

I. B.



Questions very profitable
to all them that would
know, and learne the nature, and
vse of the Sacraments.

Question.

What is a Sacrament?

Ans. It is a visible
signe of an inuisible
grace, or an outward Element
appoynted of God to confirme
our faith of his promises.

Quest. Of how many parts
doth a Sacrament consist?

Ans. Of two parts, that is
to say, of the Element, and the
Word.

Quest. How many Sacraments
are there?

A 4

Ans.

Questions touching

Ans. Two : Baptisme and the Lords Supper.

Quest. why sayest thou there be but two Sacraments, when wee haue becha formerly taught, that there are seuen?

Ans. Because Christ in the New Testament left no more to bee vsed in his Church : as for Matrimony, Order, Confirmation, Pennance, and extreame Vnction; they are no Sacraments, but the Lords Ordinances for their seuerall ends.

Quest. what is Baptisme?

Ans. It is the dipping in, or sprinckling, or washing of an Infant in water.

Quest. what is the outward Element in Baptisme?

Ans. Water.

Quest. what doth water signifie?

Ans.

Ans. The blood of Christ and teacheth vs that as water washeth away the spots, and filthines of the body: So the blood of Christ doth purge, and cleanse our soules from all filth, and deadly sinnes. *1. Joh. 1. 7.*

Quest. To whom doth Baptisme appertaine?

Ans. To the Sonnes of the Covenant, and to all beleeuers. *Act. 8. 36. 37. Mat. 16. 16.*

Quest. Why should Infants be baptized, who by reason of the imperfection of their age cannot beleeue?

Ans. Though Infants haue no power to beleeue, or to confesse their beleeve, yet they haue faith imputed vnto them for the promise sake, because they be the seede of the faithfull. *Gen. 17. 6. 7.*

Quest.

Quest. what if Infants die before they be baptized?

Ans. Gods promise is not in vaine vnto them for default of the Sacrament; for the Spirit of God is not so bound to the water, that it cannot worke where the water wanteth, or that it must bee alwayes there where the water is sprinkled: True beleeuers, old or young, are not saued, because they are outwardly washed with water, but because they be Gods childrē by electiō through grace: *Ep. 2. 5. 8. Ro. 11. 5. 6.*

Q. May not Baptisme be neglected?

Ans. No, but with all reuerence it ought to be embraced: he that neglecteth it, neglecteth the Author of it.

Quest. what is the vse of it?

Ans. First, it is an euident testimony that God the Father
in

the Sacraments.

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in his Sonne Christ hath freely
forgiuen vs all our sinnes. Se-
condly, it putteth vs in minde,
that forasmuch as wee are be-
come the Souldiers of Christ,
we ought, 1. To fight against
all the enemies of saluation. 2.
To mortifie all vncleane lusts. 3.
To die vnto sinne :and 4. To a-
rise new men, bearing the image
of Christ, and fashioning our
selues after his example. *Rom. 6.*
3. 4. 5. Gal. 3. 27. Col. 2. 12. & 3. 1.

*Quest. How is the other Sacra-
ment called?*

Ans. The Lords Supper.

*Quest. Why is it called a Sup-
per?*

*Ans. Because it was institu-
ted, and eaten at night.*

Quest. Hath it no other name?

*Ans. Yes, it is called the
Lords Table, a Communion,
the*

the Eucharist, or thankgiuing,
&c. *1. Cor. 10. 16. 21.*

Quest. Is it not called the Sacrament of the Altar?

Ans. No, I finde no such name giuen to it in the whole booke of God: The Papists vse that name, that their daily sacrifice of the Masse might find credit.

Quest. But tell me, what is the Lords Supper?

Ans. It is an heavenly banquet, wherein all the faithfull do spiritually through faith, both eate the body of Christ, and drinke his blood, vnto the confirmation of their faith, the comfort of their conscience, and the saluation of their soules.

Quest. Who is the Author of this Sacrament?

Ans. Iesus Christ: *Mat. 26.*

26. 27.

the Sacraments.

26.27.28. 1.Cor.11.23.24.&c.

Quest. when did hee institute this Supper?

Ans. Presently after the eating of the Pasleouer, and a little before his death.

Quest. what are the outward elements in this Supper?

Ans. Bread, and wine.

Quest. How do they differ from ordinary bread and wine?

Ans. They differ not in substance, but in vse and quality: Common bread, and common wine are appointed of the Lord for the alone nourishment of the body: but this holy bread, and wine are appointed to bee signes of the body and blood of Christ, whereby our soules are nourished.

Quest. what is the Analogie betweene the signes, and the things signi-

signified?

Ans. It standeth in feeding, nourishing, comforting, refreshing, in vnion, and communion.

Quest. *Shew it more plaine-ly.*

Ans. As the bread and wine do feede, nourish, comfort, and refresh our bodies: So the body, and blood of Christ (with the merits of his passion,) doe spiritually feede, nourish comfort, and refresh our hungry soules. *Ioh. 6. 32. 33. 35.*

Quest. *Shew me our vnion with Christ in this Sacrament.*

Ans. As that which we eate and drinke, is turned to flesh & blood, and incorporate into vs: So our eating, and drinking this banquet by faith, doeth transforme vs (as it were) into Christ, and maketh vs flesh of his flesh,
and

and bone of his bone. *Ioh, 6.56.*

Eph. 5.30.

Quest. Shew me our Communion with our brethren.

Ans. As many cornes, and grapes are vnited into one loafe, and one wine, euen so wee as many members, are vnited into one mysticall body, whereof Christ is the head.

Quest. Tell mee, why are there two Elements in the Lords Supper, and but one in Baptisme?

Ans. Because Christ in Baptisme is set before vs as a lauer, and water is sufficient to wash away filthinesse from our bodies: But in the Lords Supper he is set before vs as heavenly foode: wherein bread without wine is not sufficient. For as meate alone doth not nourish the body, but there is required drinke:

drinke. So to the nourishment of our soules it is not enough spiritually by faith to eate the bread, but we must also drinke the wine.

Quest. Is wine as necessary as bread to this Supper?

Ans. Yes, altogether as necessary; and therefore much do the Papists wrong Christians, that with-hold the cup from them.

Quest. What be the Sacramental rites?

Ans. They bee either such things, as concerne the Minister, namely to blesse, breake, powre, giue; or the people; as to take, eate, drinke.

Quest. What do these rites signifie?

Ans. They signifie spirituall things. To blesse, signifieth the duty

The Sacraments.

duty of the Minister, whereby he calleth vpon God by prayer, that these outward Elements might be consecrated, and set apart to an holy vse. The breaking of the bread, and powring of the wine, signifieth the breaking of the body, and the shedding of the blood of Christ. The giuing of the signes doth signify the voluntary gift of Christ, that he made himselfe a free-wil Offering to take away the sinnes of his people. To take, signifieth our apprehension of Christ by faith: and to eate and drinke, our vnion with him, and fellowship with our brethren.

Quest. What do you gather from hence?

Ans. First, that wee are most vile sinners, *Pro. 20. 9. 1. Ioh. 1. 10.* Secondly, that wee deserue the

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in-

intollerable torments of hel fire
euerlastingly, *Rom. 6. 23. Ep. 2. 2. 3*
Thirdly, the great loue of God
in sending his Sonne to take vp
pon him our nature, and to dye
for vs, to our redemption. *Joh. 3.*
16. 1. Joh. 4. 10.

Lastly, the great loue of Christ
and his humility to humble him-
selfe vnto the cursed death of the
Crosse, and torments of hell for
our saluation. *Phil. 2. 5. 6. 7.*

*Quest. Having gone thus with
you, I pray you tell me whether we
doe really eate and drinke the body
and blood of Christ in this Sup-
per?*

Ans. No: for first, that is a-
gainst the nature of a Sacra-
ment, it cannot bee both the
signe, and the thing signified.

Secondly, it were to deny the
Ascension, and intercession of
Christ,

Christ, and to affirme that the Resurrection is past.

Thirdly, it were to make the body of Christ but a phantasie, and the forme of a body.

Fourthly, it were to make Christs body a monstrous body, and to be in many places at one time.

Fifthly, this Sacrament would be a Sacrifice.

Sixtly, then the damned reprobates should eate Christs flesh, and be saued, *Ioh. 6. 54.*

Seuenthly, it were to deny that Christ tooke flesh of the Virgin, if bread and wine do become his flesh; or else to say, he had a mixed body; either of which is blasphemy, *Mat. 1. 23.*

Rom. 1. 3.

Eightly, it were to affirme, that Christs body is dead, which is

abominable; and how could it be eaten vnlesse it be dead? &c.

Quest. But Christ said; This is my body, therefore the bread is his body.

Not so: Our Sauour calleth himselfe a Vine, a Dore, a Rock; hee is also compared to a theefe, to a day-starre. Is Christ therefore a Vine, a Dore, a Rocke, a theefe, and a Day-starre? No, it is an absurde conclusion. So hee calleth bread his body, not that it is his body, but a Sacrament and figure of his body.

Quest. How is Christ present in the Sacrament?

A. Not bodily, but spiritually by grace, *Mat. 18. 20. Ioh. 14. 16.*

Quest. To whom must this Sacrament be administred?

Ans. To such as can examine themselves, *1. Cor. 11. 28. 2. Cor. 13. 5.*

Quest.

Quest. what say you of children, fooles, madmen, &c. may not they be admitted to this Sacrament?

Ans. In no sort: First, because they cannot examine themselves. Secondly, lest they heape vpon themselves, the iudgements of the Lord, & be guilty of the body and blood of Christ.

Quest. what doe you thinke of open sinners, may they be made partakers of this holy Communion?

Ans. No: not till they haue repented of their sinnes, and laboured earnestly to be reconciled vnto God & their brethren.

Quest. It seemes that this holy Supper belongs to none but to the faithfull and penitent persons.

Ans. The fruite and benefit of Christs Passion belongs onely to them, but yet many other besides them partake of this Sacrament.

crament.

Quest. Doe not all that eate the externall signes, receive the benefit of Christs death?

Ans. No : for first, all haue not faith, *Tit. 1. 1. 2. 1. Thes. 3. 2.* Secondly, they haue not the spirit of Christ, which things shold make them worthy receiuers of the benefits of Christs death.

Quest. Can the wicked get any harme by eating the Sacramentall signes?

Ans. Yes verily : For first, they eate and drinke their own damnation. Secondly, they are guilty of the body and blood of Christ, *1. Cor. 11. 27. 29.*

Quest. When is this Supper to be receiued?

A. Then, when occasion therof is offered; and necessary it is, that it should be eaten often, *1. Cor.*

II. 26.

Quest. where should it bee eaten?

Ans. In the publicke congregation : where many are met together for that end, 1. Cor. II. 20.

Quest. what say you to them that are lame and sicke, that cannot come to the house of God; ought they to receiue this supper in their private families?

Ans. I doe not deny but that they may, so bee it there be others gathered to them to make vp a congregation, who may partake with them.

Quest. To whom doth the administration of this Supper belong?

Ans. To them who are fit Ministers of the Word.

Quest. what say you then to a
B 4 *dumbe*

dumbe dogge? Hee is no fit Minister, and therefore his sacrament is no sacrament?

Ans. Not so: For first, though he be no fit Minister of God, yet because he is come in the roome of a Minister, by the election of the Church, we must not refuse him, nor his Sacrament. 2. Being enabled by the Church to giue what he can, though hee come neuer so inordinately to administer this Sacrament, yet he must not be rejected, but wee must receiue what hee can giue. Thirdly, we must distinguish betweene a calling, and the execution of it; for it proues not, he hath no calling, because he executeth it not as a Magistrate ceaseth not to be a Magistrate, or to want office, because he doth not duely execute it.

Quest.

Quest. How may I communicate with a wicked Minister?

Ans. The wickednesse of a Minister doth not pollute the Sacrament to a worthy receiver.

Quest. why?

Ans. First, a good Minister doth not make it the better to a bad man, therefore not a bad Minister the worse to a good man. Secondly, the efficacy of the Sacrament depends onely vpon Gods promise, and the faith of the beleeuers, not on mans goodnesse or badnesse. A message may bee as truly delivered by a bad man as a good, and good waxe will receiue an impression as well by a brazen seale, as a golden one.

Quest. But hee is a gracelesse man, and how can hee then bee a
meanes

meanes of conueying grace to mee?

Ans. Grace is compared to water, now may not water that passeth through a stony channell, which it selfe is so vndisposed, that it cannot haue any benefit of it, make a whole garden fruitfull? Thus stands the case with a gracelesse Minister.

Quest. *But by communicating with him, shall I not communicate in his sinne?*

Ans. No, if you made him not minister, nor allow of his insufficiency, but communicate onely in the Lords ordinance so farre as he is able to administer it.

Quest. *With whom may I rightly communicate?*

Ans. With such as are of a godly life and conuersation. First, because we professe our selues

selues members, and fellow Christians with them. Secondly, because we desire to be confirmed in that Communion. Thirdly, because our loue and zeale may bee better stirred vp by the prayers, and examples of such.

Quest. How may I partake where open sinners are tollerated to receiue the Sacrament?

Ans. No mans sinne can defile another, or make Gods promise, or the seale of it, in vaine to him, that is no way accessary to it; neither hath it power to hinder him from the Sacrament. *Ezek. 18. 20, Gal. 6. 5.* Secondly, Christ entred into the same Temple with wicked persons, and eat the same Pasleouer with *Judas*, and was vndefiled. *Luk. 2. 22.*

Lastly, we are not so bound
to

to examine the vnworthines of others, as of our selues: which maketh the Apostle say, Let a man examine himselfe, and not another man, *1. Cor. 11, 28.* By these reasons wee see that the wickednesse of another communicant, doth not preiudice him that is rightly prepared.

Quest. To conlude, seeing that I haue learned of you the nature of this Sacrament, and where, when, of whom, and with whom to receiue the same; now I would gladly know of you, to what end & vse the Lord Iesus instituted this Sacrament?

Answer. First, to put vs in remembrance of that loue, and fellowship which should be among vs, being all members of one mysticall body. *Rom. 12. 4. 5. 1. Cor. 10. 17. 12. 12.*

Secondly, to stirre vs vp vnto
con-

continuell thankfulnesse vnto
God the Father, for the great
benefits wee haue receiued of
him by the death of his Sonne.

Act. 2. 46. 47.

Lastly, to put vs in remem-
brance that his body was bro-
ken, and his bloud shed for our
redemption. *1. Cor. 11. 26. Mat.*
26. 28. Luke 22. 19.

FINI
